

gay community news

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The Gay Weekly 35¢



Photo by Paula Bennett

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London's *Gay News* Guilty of 'Blasphemy'

LONDON, ENGLAND — Denis Lemon, editor of London's *Gay News*, has been found guilty under the country's Blasphemy Act and given a nine-month sentence. Lemon was found guilty of "unlawfully and wickedly" publishing a blasphemous libel on the Christian religion by publishing a poem which depicted Christ as a homosexual. The poem was written by James Kirkup, who has contributed to *Fag Rag*, *Gay Sunshine* and the anthology *Orgasms of Light*.

The suit against Lemon and the *Gay News* — Britain's leading gay newspaper — was brought by anti-pornography crusader Mary Whitehouse. The six-day trial was the first of its kind in

the last 50 years under the Blasphemy Act which dates back to 1697.

Lemon's sentence was suspended for 18 months. Under British law, the editor will not go to jail if the court approves of his conduct over that period of time. *Gay News*, which has undertaken a large fund-raising campaign to pay for the case, was fined \$1700 plus court costs. Lemon himself was fined \$850 plus court costs.

The judge in the case, Alan King-Hamilton, called the poem, *The Love That Dares to Speak Its Name*, "appalling" and asserted that it contained the "most scurrilous profanity." The jury voted for conviction by a 10-2 vote.

The poem itself is written from the point of view of a centurion who has sexual relations with Jesus after he has been crucified. The poem attempts to postulate a kind of resurrectionary possibility in the love of the human for the divine, and sees Jesus' love for all people in sexual as well as spiritual terms. However, it was lines like:

"I was alone with him.
For the last time
I kissed his mouth. My tongue
found his, bitter with death.
I licked his wounds—
the blood was harsh.

For the last time
I laid my lips around the tip

of that great cock, the instrument
of our salvation, our eternal joy.
The shaft still throbbed, anointed
with death's final ejaculation.

I knew he'd had it off with other
men—
with Herod's guards, with Pontius
Pilate,
with John the Baptist, with Paul of
Tarsus,
with foxy Judas, a great kisser, with
the rest of the Twelve, together and
apart.
He loved all men, body, soul, and
spirit — even me . . ."

that apparently gained the ire of Mary
Whitehouse, the judge, and the jury.

Court Awards Ex-Delaware Prof. \$27,000

Ousted Teacher Awarded Back Pay, Damages

By Don Barrett

NEWARK, DE — A US District Court judge has awarded back pay and damages to Richard Aumiller, a gay teacher at the University of Delaware who was fired last year because of his public acknowledgement of his homosexuality. Judge Murray Schwartz awarded former University of Delaware theatre director back pay of \$12,454 and \$15,000 in damages in a decision issued last month. Expressing the opinion that Aumiller's right of freedom of expression had been violated, Schwartz also assessed \$5,000 of the damage money personally to the university president instrumental in firing him, E. A. Trabant.

Aumiller was dismissed from his position as theatre director in January, 1976. His dismissal followed the appearance of three newspaper articles in the local media in which he discussed his homosexuality and his role as the faculty advisor to the campus gay student group.

None of the articles was initiated by Aumiller, yet after the second article appeared in November, 1976, he was called in to see university president E. A. Trabant. Trabant asked Aumiller to keep quiet about being gay, and not to use the university as a vehicle for expressing his views.

Trabant felt that the presence of openly gay people at the university would upset the people of the state. At the end of the interview, Trabant reminded Aumiller that his position would be up for review at mid-year. Later that same day, another article appeared about the campus gay group — and Trabant, at that point, apparently decided not to rehire Aumiller.

Aumiller heard nothing more about the issue until he was told on January 5, 1976, that he was being dismissed because of the three articles. During the period from November to January, Trabant had met with other administrators in the university and had informed them of his decision, apparently making it clear that it was all based on Aumiller's statements in the articles. Several of the other university administrators reportedly recommended to Trabant that he not take this action at this time. (On the other hand, one administrator is reported to have recommended cutting the position from the budget so as to oust the controversial theatre director.)

After being told of his dismissal, Aumiller decided to fight his dismissal on the grounds that it was an infringement on his freedom of speech. He took his case to the university chapter of the American Association of Uni-



Richard Aumiller

versity Professors (AAUP), which after a lengthy grievance procedure, recommended that Aumiller be reinstated. At the same time, the University Senate, representing the faculty and professionals, adopted resolutions calling for Aumiller's reinstatement. President Trabant did not relent, however, and his decision stood.

The case finally reached the US District Court in September, 1976. The trial lasted for 5 days but a decision was not issued until this past June (1977). In his decision, granting back pay and damages, Judge Schwartz stated that Aumiller's statements were

not intended to seek converts but rather sought a change in how society treats homosexuals. This statement was in response to the university's assertions which characterized Aumiller as seeking to turn the campus into a "mecca for homosexuals," and of "making his bedroom activities public information and a point of evangelistic endeavor to recruit more gays to his supposed cause."

Throughout the case Aumiller maintained a relatively low profile, making few statements to the press, finishing off obligations at the university, doing volunteer work for the theatre, and working with his lawyers on collecting and organizing evidence. In an interview with GCN, Aumiller said that the roughest time for him was the period right after his dismissal; his picture appeared in local papers along with statements from Trabant, and he began to get harassing phone calls at his house. People in the streets of Newark were visibly hostile. He was forced to sell his car and move into a smaller apartment in order to meet his financial obligations and to keep his address and phone unlisted to avoid trouble.

Since the court decision he has been job-hunting — there has been one positive interview with a major eastern uni-

(Continued on page 6)

Gay Men Beaten in Crane's Beach Incident

IPSWICH, MA — "Gang beats up computer operator" read the front-page headline of the *Ipswich Chronicle* last week. The story referred to but one of many incidents of anti-gay violence reported at Crane's Beach in recent weeks, in what has become an annual problem for gay men in the summer.

According to the newspaper account of an incident which took place on July 16, a gang of about ten beer-drinking youths — half of them wearing black and orange Ipswich High School gym shorts — hurled about 40 beer bottles at a 32-year-old Cambridge man and his companion before punching and kicking them. One of the men was wearing orange nylon swimming trunks, the kind worn by lifeguards at the beach.

"We're from Ipswich and we own this beach and we don't want any faggots here," the leader of the gang

was quoted as saying.

This incident is one in a series of attacks reported by gay men at Crane's Beach. According to Crane's Beach Supt. Charles Coates, there have been no arrests of anyone assaulting men at the beach. Coates also denies that his employees were harassing gay men.

Robert Chambers, commander of the beach police, said he knew of one incident, but explained that the victim declined to press charges.

The beaten man said he did not report the incident to the Ipswich police because, "I knew I wouldn't get a fair shake. Not in a small town. They are young kids and no judge would prosecute them. They'd get off."

Ipswich Police Chief Armand Brouillette denied the charges. "Of course, they would (get a fair shake). Anyone who has reported an incident here gets a fair shake. If there has been

a criminal wrong, and there is sufficient evidence, then they will be prosecuted. It doesn't matter if it's my son or your son or the governor's son," he added.

The local newspaper responded with surprising support for the gay victims, and was openly skeptical of the police department denial that beach employees may have been involved with some of the beatings. "It is extremely disturbing to learn that personnel at the beach, in uniform and out, have in the past engaged in at least the verbal harassment of individuals at the southern end of Crane's Beach. When unthinking kids do it it's bad enough. But that kind of behavior by anyone in position of authority and leadership is grounds for dismissal," wrote the *Chronicle* in an editorial.

There have been a number of arrests at the beach recently, but not for

assault, according to local sources. The arrests have been made for nude bathing, and one gay man said that gays are being singled out for harassment of this sort. The man said he has seen heterosexual couples not only swimming and sunbathing nude, but engaging in sex on the beach as well, with no interference from beach personnel.

Ipswich police have urged gay people to report all such incidents, although the victims claim that fighting back is a more productive solution.

A number of reports were received by GCN this week concerning harassment of gay men at L Street Beach in South Boston. Both L Street, which is under the supervision of the Metropolitan District Commission (MDC), and Crane's Beach have been the sites of anti-gay violence every summer for the last several years.

MARCHING ON THE UN

NEW YORK — An August 20th march on the United Nations was one of the main points of discussion at the conference of the New York Coalition for Lesbian and Gay Rights held the weekend of July 15-16 in New York City. The march, aimed at protesting what many gays believe to be a discrepancy between President Carter's emphasis on human rights abroad and his lack of strong support of gay rights in this country, will assemble at noon at Washington Square Park, march to the United Nations at 1 p.m., and rally at the UN building at 2 p.m.

In addition to the projected United Nations march, plans are also afoot for a march on Washington, D.C., in the fall to demand lesbian and gay rights.

The CLGR conference was attended by over 300 people and the group was formed as a result of the June 7 defeat of the gay rights forces in Dade County, Florida. The conference represented a wide spectrum of opinion with conferees representing the Gay Activists Alliance, Lesbian Feminist Liberation, New York NOW, and the Socialist Workers Party. A Friday night rally at the conference featured speeches by lesbian mother Mary Ja Risher and ex-Air Force Sgt. Leonard Matlovich.

People interested in the UN march or the Coalition itself should write Coalition for Lesbian and Gay Rights, 17 West 17th St., 8th floor, New York, NY 10011.



AMAZON AUTUMN

HACKENSACK, NJ — "Amazon Autumn," the first annual New Jersey Lesbian Fall Festival, will take place on Saturday, Sept. 24 in Hackensack. A day of workshops and entertainment, as well as a dance, are planned. Workshops will include self-help, minority lesbians, sexuality, alcoholism, separatism, and many others. Conference registration is \$4 in advance or \$5 at the door. The conference will be held at the GAANJ Building, 176 Kansas St., Hackensack, but for further information and pre-registration, women are urged to write September Conference Committee, c/o Apt. 25B, Leland Gardens, Plainfield, NJ.

BETTE BOWS OUT

HOLLYWOOD, CA — Bette Midler has turned down an offer from *Rolling Stone Magazine* to debate Anita Bryant on the issue of gay rights. The *Divine Miss M* does not feel she would be equal to such a match.

"She'd find passages in the Bible and try and support her position and I'm afraid I'd end up speaking from raw emotion," said Midler.

Midler said that homosexuals have become the victims of the peace of our time, adding that the gay issue is a "manufactured concern." "Hate is a form of entertainment to some people. They pick at it, nurture it. It's a way for them to escape boredom."

LOBBYISTS NEEDED

BOSTON — Massachusetts' Gay Legislation, faced with the prospect of lobbying over 200 members of the House of Representatives on behalf of H3676, is in need of volunteer lobbyists. The volunteers would give a total five-hour commitment and their task would be to visit legislators and urge their support of the gay rights bills. The bill — an anti-discrimination measure protecting gay people employed in public service jobs — was passed by the Massachusetts Senate and is now before the House. People interested should call Jae Martin at 547-5586 and leave a message.

RAPE AND THE HITCHHIKER

LOS ANGELES — The California attorney general's office is challenging an appeals court decision that asserted that women who hitchhike should expect sexual advances. In a decision written by Justice Lynn D. Compton, the unanimous three-judge appeals court last week reversed a rape conviction and stated that a lone woman hitchhiking in a metropolitan area should be prepared for sexual advances from a man who gives her a ride.

In announcing the state's decision to appeal, Deputy Attorney General William Pounders said, "The language [of the court] can be misconstrued and may be taken to set a precedent the court did not intend. This kind of loss on appeal could affect hundreds of rape cases in the future."

The court's decision — the second judicial decision recently to support the rights of rapists — stated that "The lone female hitchhiker in the absence of an emergency situation, as a practical matter, advises all who pass by that she is willing to enter the vehicle with anyone who stops and in so doing advertises she has less concern for the consequences than the average female. Under such circumstances it would not be unreasonable for a man in the position of the defendant here to believe that the female would consent to sexual relations."

POETIZATION OF SOUTH END

BOSTON — The Gay Pride Week Poetry Workshop has spawned a writer's series. Every other Wednesday gay persons have been gathering to share their poetry and other writings at the Cafe Gallery in the South End. All members of the community are encouraged to attend whether you are writers or not. The next reading is Wednesday, Aug. 3, 8 p.m. at the Cafe Gallery, Dartmouth and Appleton Sts.

ILLINOIS BALKS AT ANITA

SPRINGFIELD, IL — The Illinois House of Representatives has defeated a bill that would have congratulated Anita Bryant for her "courageous" campaign against the Dade County gay rights ordinance.

The bill was introduced by Rep. Phillip W. Collins (R-Calumet City) but was defeated without the taking of a vote. Representatives from Chicago condemned the proposed legislation. Rep. Robert E. Mann (D-Chicago) said anything that praises Bryant should not be introduced. "I think somebody put Spanish fly in her orange juice."

Proclaiming that he enjoyed orange juice, Rep. Daniel P. O'Brien (D-Chicago) added that "anytime you get a person with a prayer book in one hand and tears in her eyes . . . there's something wrong with that person."

Rep. Elroy C. Sandquist, Jr. (R-Chicago), said there was "no reason to have a resolution like this coming through." Rep. James Von Boekman (D-Pekin) told his colleagues, "It's five o'clock and we get into an argument over a bunch of queers. Let's go home."

GARDEN STATE IWY

PRINCETON, NJ — The New Jersey International Women's Year meeting has called for an end to discrimination on the basis of "sexual or affectional preference" and repeal of laws governing private sexual behavior between consenting adults.

Those recommendations, along with measures supporting the passage of the Equal Rights Amendment and supporting Supreme Court decisions guaranteeing "reproductive freedom to women," will be brought before the International Women's Year Conference to be held in Houston this November.

The "New Jersey Report," as the recommendations are called, has been sent to Governor Brendan Byrne and the New Jersey legislature for what IWY organizers call "attention and action." 3000 women attended the New Jersey IWY meeting held in July at Princeton University.

ANITA UPDATE

SUN VALLEY, ID — According to a poll of teenage beauty contestants from across the country, Anita Bryant is "America's greatest American." Some 3500 young women voted in the contest in which Bryant outpolled Jerry Lewis, Bob Hope, and President Carter.

Bryant's campaign against gay rights is still causing problems for the singer, however. 16 sign-carrying protestors shouting "Anita go home, leave Idaho alone," demonstrated briefly at the condominium where she is vacationing.

When the demonstrators arrived at the Sun Valley, Idaho home, they chanted for several minutes and told newspeople that they wanted to let Bryant know she wasn't welcome in Idaho.

"They've done this wherever I've performed. They're trying to hurt my livelihood," Bryant said angrily after the demonstration. "No more comment, please, my family's upset enough."



GAY MEN'S CENTRE NEWS

BOSTON — The Gay Men's Centre is in trouble. The landlord is trying to break the lease and evict the Centre. While making some much-needed repairs to the window, the landlord has left the Centre open to the wind, rain, and lots of dust from Beacon Street and the Mass. Pike. The Centre has consulted an attorney to establish its rights and to fight for them. The Round Table is trying to arrange a meeting with the landlord to straighten things out.

Three groups are continuing their activities at the Centre during the summer: a group of gay teenagers (no adults permitted) which meets on Monday nights; a folk dance group which meets on Sunday afternoons; and Older and Other Gays which meets twice a month. See the GCN Calendar for exact times or for any changes.

July and August have been historically lean times for the Gay Men's Centre. This year is proving to be particularly difficult what with landlord problems and resignations from the Round Table. A general meeting is scheduled for Aug. 14 at which time a new Coordinator should be elected. In the meantime, the Centre welcomes and needs support from the gay community. A Round Table meeting is held at the Centre every Sunday at 5:00 p.m. and anyone interested would be most welcome.

PITTSFIELD CONFAB

PITTSFIELD, MA — A group of about 30 gay people from various parts of New England met in Pittsfield over the weekend (July 23 & 24) to exchange information. The conference was organized by Pat Jean (Pittsfield), Dave Peterson (Boston), and Dai Thompson (New Haven), and included members of gay organizations in Boston, Hartford, New Haven, Springfield, Pittsfield, Portland, and Providence. Discussions centered around Gay Legislation, Outreach and Education. The weekend was hosted by the recently formed Berkshire County Gay Coalition. Before disbanding, the group suggested planning a similar conference to exchange ideas and information about fundraising. The conference is to be held in October, at a time and place to overlap with the planning meeting for the International Women's Year Conference.

WBZ Poll: Boston Backs Gay Teachers 45-30%

By Neil Miller

BOSTON — Boston area residents appear to have a much more liberal attitude than the rest of the nation on the subject of gay teachers, a poll commissioned for WBZ-TV's Gay Impact Week has revealed. The poll of 300 people — all of whom live between Route 495 and downtown Boston — showed that 45% of those questioned would accept gay teachers in the schools while 30% objected to the idea. 14% put forth certain qualifications to presence of gays as teachers while another 11% said that they were unsure.

The scientific survey, carried out by Decision Research Corporation of Wellesley Hills, comes up with very different conclusions on attitudes towards gay teachers than did the recent nationwide Harris and Gallup Polls. The Gallup Poll had indicated that 65% of those questioned objected to gay teachers while only 27% approved. The Harris Poll showed 55% opposed to gay teachers. Robert S. Duboff, Director of Public Affairs for the survey corporation, told GCN that at least some of the explanation for the disparity between the WBZ and the nationwide poll results might have been due to the fact that the WBZ question was "more positively" worded.

The WBZ survey did reflect both the Harris and Gallup Polls in that 58% of Boston area residents agreed that there should be legislation protecting the rights of homosexuals in employment and housing. 30% opposed such legis-

Poll Results

Would you accept gay teachers in the schools?

Yes 45%	No 30%
Maybe 14%	Unsure 11%

Should there be a law assuring gay people equal rights in housing and employment?

Yes 58%	No 30%	Unsure 12%
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Are gay people discriminated against in housing and employment?

Yes 43%	No 24%	Unsure 33%
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What percentage of people in the Boston area are homosexuals?

0-5% gay 25%	5-10% gay 34%	10-15% gay 7%
15-20% gay 9%	over 20% gay 25%	

lation, while 12% were unsure. The Gallup Poll showed a 56-33% margin of support for gay civil rights legislation, while Harris showed 54% in favor of anti-discrimination measures.

In the WBZ poll, 68% of women supported such legislation, while 69% of "people who knew gays" also registered in favor.

The WBZ poll showed 43% of those surveyed believed that gays were discriminated against in housing and employment while another 24% did not believe so. However, those unsure of gay discrimination were an unusually high 33%.

In a survey question about attitudes towards gay people, 45% expressed the belief that homosexuality was a person's "own business." 23% expressed "strongly negative" reactions towards gay people, while 15% indicated that they "didn't care." 7% said homosexuality was "OK unless homosexuals bothered me," while 6% said that gays were "sick" but should have rights nevertheless. Only 3% of those questioned expressed strong "pro-gay" feelings.

44% of the people questioned answered that they "knew gay people" while 52% said they did not know any homosexuals. Another 4% were unsure.

When questioned as to what percentage of people in the Boston area they thought were homosexuals, the survey came up with the following results. 25% of those questioned said that they believed that homosexuals made up over 20% of Boston's population. 9% said that the number of gays were between 15 and 20%, while another 7% believed that the percentage was between 10-15%. The largest block of those questioned — 34% — saw the percentage of gays in the popu-

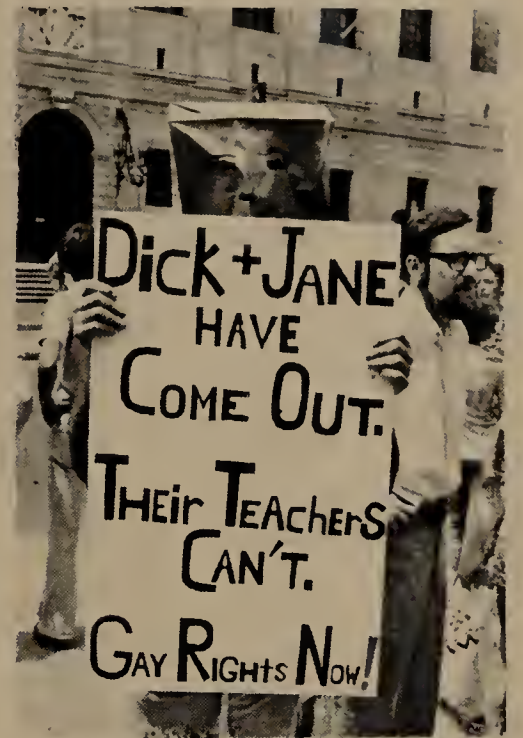


Photo by Neil Miller

A gay teacher who marched incognito in this year's Boston Gay Pride Parade.

lation at 5 to 10%. 25% saw the percentage of gay people as 0 to 5%.

When asked if the presence of a gay person made them nervous, 62% replied "No" while 17% said "Yes."

The Decision Research survey was taken at the beginning of the WBZ week-long Gay Impact Week "blitz." Another survey was scheduled for the end of the week to see if the television station's "educational effort" changed the opinions of any of the people polled.

WBZ-TV 'Blitz' Gets Positive Viewer Response

By Jim Marko

BOSTON — WBZ-TV's series of programs on the subject "Gay Rights, Who's Right?" may have cost the NBC affiliate some network revenue but the station's program manager, John Pike, found that the issue of gay rights "needed coverage."

Pike told GCN that the pre-empting of "Police Story," "The Tonight Show" and "Tomorrow" meant a loss of the station's share of the advertising dollars garnered by those top rated shows. Pike added, however, that "I am not looking to make money with 'Impact' but to put forth problems affecting the community. Network

dollars should be damned when we do a program that informs the community."

Pike said that there were few telephone calls expressing an adverse reaction to the 3½-hour-long "Impact" program which highlighted the week long series. "Most callers said they were glad we put the program on," said Pike. "There are always people who do complain about controversial programming and we expect that, but most of the calls, so far, have been favorable in nature."

Pike said the decision to do a full week's worth of programming on gay rights, something believed to be unique in American television, was not

prompted solely by the publicity surrounding the anti-gay campaign of Anita Bryant. He added that the continuing intensity of the issue did make him move more quickly on presenting the programs.

Noting that he was encouraged to approach this "controversial issue" by station management, Pike said that the

creation of the programming was "a bear." "Putting the 'Impact' show together was a tough job," said Pike. "The issue was controversial enough so we had to bend over backwards to be fair to both sides of the issue . . . fair and sensitive to both sides. I think we achieved that and I felt good about that."

Mayor White Plans Human Rights Commission

BOSTON — Mayor Kevin H. White is planning to restructure the Mayor's Office of Human Rights in an effort to increase business and job opportunities for the city's minority residents. One of the proposed changes include abolition of the Office of Human Rights, which is presently charged with the enforcement of the mayor's executive order prohibiting discrimination on the basis of sexual preference, and replacing it with a Human Rights Commission.

According to Jim Loving, White's assistant press secretary, the final arrangement for the proposed commission has not yet been developed. "It's still in the planning stages," said Loving.

However, Loving added that the

head of the new commission is expected to be Buford Kaigler, the present administrator of the mayor's human rights and affirmative action programs. Kaigler testified on the mayor's behalf at a hearing of the legislature's Commerce and Labor Committee on Feb. 3 of this year, in support of H.3676 and 3677, bills banning discrimination on the basis of sexual preference.

White's executive order relative to anti-gay discrimination was issued on April 12, 1976, as part of a campaign promise White made to the gay community in his re-election campaign the year before. It applies to all city employment (except the school department, which is under federal supervision), recruitment advertising, and in all city contracting.

Libertarian Party Condemns Bryant

SAN FRANCISCO — The Libertarian Party National Convention, by a near-unanimous vote, went on record to "denounce the whipping up of anti-homosexual hysteria which is likely to lead to the infringement of the individual rights of homosexuals" by "Ms. Anita Bryant and her associates and followers." The resolution, the first one introduced and the only one passed by the Convention, also stated: "We demand that homosexuals be accorded those rights, in full and immediately." It was enthusiastically voted by the Libertarians on a motion by David Bergland of California, the incoming National Chairman of the Libertarian Party.

In a show of strength by the pro-gay forces, the resolution was seconded by Dr. Murray N. Rothbard of New York, the major theorist of the Party, as well as by Roger MacBride (Va.), Tonie Nathan (Ore.), and Dr. John Hospers (Calif.). The last three, together with Mr. Bergland, make up the total of the national candidates fielded by the Libertarian Party in the 1972 and 1976 elections. The Party was formed in 1971, in Denver.

While condemning the "climate of hatred against homosexuals," "the

present systematic state oppression of gays," and attempts to ban gay men and women from teaching in the public schools, the resolution also expresses opposition to the original Dade County ordinance as a violation of "the rights of anti-gays." This is consistent with the Party's position of opposing anti-discrimination measures for all groups.

About 1000 Party members showed up for the four-day convention, to consider platform changes, elect officers, and hear talks by Eugene McCarthy, Timothy Leary, Roger MacBride, Margo St. James of COYOTE, the Soviet dissident Julia Bolski, and others. Events of interest to gay people were in evidence, including a Gay Rights Workshop, a speech by Anthony Sullivan on the oppression of homosexuals by the Immigration and Naturalization Service, a business meeting of Libertarians for Gay Rights, and two successful parties.

The Libertarian Party's candidates in 1976, Roger MacBride and David Bergland, were on the ballot in more states than any other candidates except those of the Republican and Democratic parties. Their vote total was also third among the national party candidates.

editorial

Beyond TV's Vast Wasteland

Boston television station WBZ's Gay Impact Week was a major breakthrough in the "vast wasteland" of American television's lack of programming about gay people. For the first time in the history of American broadcast journalism — as far as we know — a local television station with a wide audience has put a concerted effort into examining the issue of gay rights and gay lifestyles. During the week, virtually every WBZ news and public affairs program had at least one segment of programming about the gay issue. On Tuesday night, the station devoted 3 1/2 hours of air-time — without advertising revenue — to gay people and gay rights.

As Nancy Walker points out in her "Eye On the Camera" (see this issue), the week of programming had its good and bad points. But the important thing to note is that the programming took place and was done in a fairly positive manner. For

community voice

older folk

Dear GCN:

It was good to read your recent and very thorough article on older gay men and lesbians. Regrettably, there's been a tendency in the gay world to act as though such persons didn't exist. Or, on the rare occasions when the subject's come up none of the affirmative aspects of maturity have been mentioned, rather than was done in your article. Your writer was also correct in pointing out that the gay media have intensified the present focusing upon youth as the sole desirable state of being by virtually never showing other than photos of attractive persons in their twenties or at the most in their early thirties.

It might be worthwhile on some future occasion in correlating all this with American society's fear of death of old age, as well as the lesbian world's relative emancipation from the American worship of youth. In the meantime, it's worth mentioning that apart from the group of older and younger gay men in Boston of which you speak there are now other similar organizations elsewhere. The G40 Plus Club in San Francisco has been functioning for three years, there's a similar group in Long Beach and others are forming elsewhere. Hopefully, because of this there'll be a greater rapprochement between older and younger gay men in these areas in the future, to their mutual advantage.

Yours truly,

Jordan G. Lee
San Francisco, CA

who is 'normal'?

Dear People:

It seems that in the aftermath of the Miami referendum vote we will have to think a lot about the nature and origins of the homophobic sentiments expressed by Dade County's voters. Not all of them share Ms. Bryant's selective Biblical Fundamentalism, but many of them found at least some of her appeals convincing. Witness, for example, George Will's column in *Newsweek* for 30 May, 1977, which concludes by saying that:

... many people want a few rocks to cling to in the riptide that washes away old moral moorings. Opposition to Miami's ordinance is a way of saying "Enough!" And it is eminently defensible.

Mr. Will's argument defending that "Enough!" is specious in many places, and since it seems to represent a broad current in contemporary thought about Gay Liberation it deserves a detailed answer.

In spite of frequent protestations to the contrary, Mr. Will consistently confuses the moral with the normal. He calls laws like Miami's "part of the moral disarmament of

society" and argues that they repudiate "the doctrine of natural right on which Western society rests"; according to this doctrine, "some ways of living are right because of the nature of man." But Mr. Will's views about the nature of man seem to be determined by what he feels is normal. Perhaps it has not been said often enough that what is cannot determine what ought to be: there is no logical connection between the real and the ideal, between the normal and the moral.

If we argue morality, whose morals are to be imposed? Surely our society is too pluralistic to permit the imposition of any moral code other than the most fundamentally necessary. A restriction on private consensual behavior that has no direct effect on society is certainly not necessary for a moral society. Nor is it necessary to sanction discrimination in employment based on *suspicious* about such behavior (after all, no one is — or can be — *proven* homosexual before being fired). One might also point out that the one form of sex that is sanctioned by most laws and religious beliefs, i.e., sex for procreation, is, in fact, just about the only form of sex that does have social implications . . .

Among the dreadful consequences Mr. Will sees following the passage of gay rights ordinances are such things as homosexual marriages, gay foster parents, and the discussion of homosexuality in schools. I had thought that the "would you want your daughter to marry one" argument was dead, but here we see it resurrected with the codicil "or be adopted by one." Surely there are other, more efficient ways of ensuring proper foster homes for children than to pass laws making certain forms of sexual behavior illegal and empowering employers to discriminate against people suspected of engaging in proscribed sexual activity . . .

Mr. Will is right, there is a riptide washing through our society's moral moorings. But what is being swept away is not the moral foundations of the society but the leeches and barnacles that have encrusted them. We will be liberated from mere conventions, but if a convention is found to be based on the ideas of freedom, love, and justice, and on a respect for people and for truth, then it shall remain.

Thomas von Foerster

linda's engineer

Dear Editor:

After reading your article on Linda Gerard's upcoming album, I decided to write — and let it be known that Jacqui Mac isn't the only one engineering Linda's album. I have been hired by the people of the "Look At Me" project to record Linda Gerard (with Jacqui Mac right along side) and I would hate it if I couldn't get credit for such an important event.

Thank you,

Karen Kane
Intermedia Sound

the first time, a large number of people in the Boston area have been exposed to gay people, to gay concerns, to gay lifestyles.

We strongly urge gay people in the Boston area to write to WBZ and tell the station your feelings on the programming. If you have specific criticisms, tell WBZ so that hopefully they can do things better in the future. The main task is to inform the station how important we feel it is that they have finally begun to deal with the gay issue. The station will undoubtedly receive many letters, criticizing them for considering the needs of gay people; it is up to us to show the station our support and to encourage WBZ to continue gay programming in the future. Send your letters to John Pike, Program Manager, WBZ-TV, 1170 Soldiers Field Rd., Boston, Mass. 02134.

noble savvy

Dear GCN:

Re: Ms. Noble — I'm not concerned with what her politics are, as I don't live in her district. However, as a gay male, I must say I feel very good about having her as a spokesperson for our cause and beliefs.

I watched with interest WBZ-TV's phone-in Impact show on Tuesday night, which was part of that station's week-long examination of the controversy in the straight world over gay rights. It would take an entire letter just to express my ambivalent feelings about gays having that much exposure in the media — it's good in many ways, but in others it's not so good. Regardless, the network, I feel, did an excellent job in their format and reporting. I was very impressed with the survey they conducted of 300 area viewers. The pollsters put a lot of time and energy into defining scientifically what we've known and felt for years — that is, people are beginning to wake up to us as a viable alternative, though there are still many who will *never* understand us.

But most importantly, I was impressed with Ms. Noble's skill at debate. She demonstrated concern for everyone's feelings as well as all sides of the "argument." This concern may be a necessary part of any politician's politicking, call it "savvy" or whatever. Whether or not she's a good Beacon Hill legislator (and whether or not she and Barney Frank end up battling it out), I think we can appreciate her as a gay person who is intelligently speaking out for us in a confused and still somewhat hostile world.

My respect for Ms. Noble has sky-rocketed since last night. I'm very glad she's on our side.

Sincerely,

Bob Miller

word from worchester

Dear GCN:

When a story on a Boston "town meeting" for gays a few weeks ago included the comment on the sad state of affairs in Worcester, we at MCC Worcester were disappointed that the woman quoted was apparently not aware of the ongoing efforts being made to minister to the gay community in our area. Religious services are held every Sunday at 2:00 at Central Congregational Church, 6 Institute Road (adjacent to the

LETTER WRITERS!

If you want your letter printed in GCN, please send it to us typed, double-spaced or, if you do not have easy access to a typewriter, print it clearly, leaving sufficient space for our typesetter to read it. Thanks for your cooperation.

Worcester Auditorium). We also maintain a drop-in center at 2 Wellington St. We are currently raising funds to reinstate a gay telephone hot line. Training sessions are presently being conducted for the hot line staff on alternate Thursdays at 7:30 in the Center (no commitment is needed to attend these meetings).

Members of MCC Worcester attended the Gay Pride March in Boston, as well as single-handedly organizing gay pride activities for Worcester. A parade of about fifty people, including many supporters from outside Worcester, bravely marched down Main Street on Sunday, June 19th. A picnic and service followed at University Park. A pot-luck supper capped our celebration on June 21st.

Our worship coordinator is the Reverend Margaret Houghton, whose husband is the minister for MCC Boston. Though our services are essentially Christian, all people are welcome and can enjoy the social activities. We also circulate a newsletter that reaches out to over a hundred area people. Anyone can be put on our mailing list by simply sending us their name and address. The cost of printing and mailing the newsletter is underwritten by MCC, though contributions are welcome.

In addition to our efforts, there is a Gay Alcoholics Meeting every Monday night at 7:00 at 10 Walnut Street.

We hope anyone in the Worcester area who is seeking emotional support and/or help of any kind will seek us out. Any person who would like to talk to Margaret may visit her during her office hours on Tuesday from 4:30 to 9:30 at the Center, 2 Wellington Street.

"Our God is not a woman,
our God is not a man;
our God is I who am."

MCC song, "If God Is Like an Eagle"

Yours sincerely,

Don Rawding
Editor, MCC Newsletter

perils of public affection

Dear GCN:

On Monday afternoon (July 18) I unexpectedly ran into a friend of mine at Esplanade Paperback on Charles Street. We spontaneously embraced and kissed, but the store proprietor rudely interrupted, telling us to stop it, that we could do that "sort of thing out in the street." My friend and I were shocked and we hastily left.

Once outside, dismay gave way to anger. I vowed that I would never take my business to that store again. We turned around and went back in, and my friend told the proprietor that he didn't understand why he'd acted as he'd done, but we were never going in there again. Raising his voice, the proprietor said, "Go to Hell. We don't need your kind in here anyway." On leaving the store again, I flipped him the finger, and said "Fuck You."

I am still angered and amazed. I have been buying newspapers and magazines at Esplanade Paperback for nearly four years. Anyone who has been in the store knows of the profusion of gay (especially gay male) periodicals and magazines of every description, including the publicly displayed hard-core on the counter. There was an article in *Esplanade* a few months ago about Esplanade Paperback. Whence, then, the hypocrisy over a friendly hug and kiss?

I apologize for answering rudeness with rudeness. It was uncalled for. Now I invite that man to explain himself in GCN. I think he owes it to all of us.

Bill Mulkern
Boston

GCN'S VACATION

GCN will not publish a newspaper next week and our office will officially be closed from August 1-August 8. The next issue of GCN to appear will be dated August 20 and will appear on the newsstands on Monday, August 15.



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COSMEP

the '50s: no nazi germany

Dear GCN,

I read with great interest Eric Rogers' piece on older gays. However, I have one reservation. Rogers repeats an analogy which I have heard too often recently: growing up gay in the forties or fifties was like being a Jew in Nazi Germany. It wasn't. This analogy is ahistorical and is misleading if one wants really to understand the position of gay people in our society over the last few decades.

It is one thing to say that it was a different experience to grow up, or just to be, gay in 1957 than it is today, but it was not an experience comparable with that of the Jews in Nazi Germany. While there certainly were tragic individual experiences, there were no concentration camps or gas chambers. We do ourselves no favor, I think, if we allow such distortions of our experience to spread. It is important to try to see things as accurately as we can.

Rogers does not mention what seems to me a damaging attitude on the part of gay people during those years. It seems to me that there was a pervasive attitude of feeling that we belonged to a secret elite. At the same time, nothing in society allowed us to take ourselves seriously. Persons with considerable achievements tended to act (or "camp it up") as silly nincompoops in their gay persona. Here, I think is one of the great liberating influences today: gayness is very widely distributed and is irrelevant to individual achievement.

This is most surely a time for a sober assessment of our "liberation." As gay people become more visible, there may well be more backlash, e.g. Anita Bryant. We may pay, at

least in the interim, a price for our new visibility.

As one who believes in the absolute necessity of gay liberation, I hope for a down-to-earth evaluation of the gay experience, past and present. In this letter I have suggested only some of the things to be looked at and evaluated.

Sincerely,

Frax

an agnostic ho-hum

Dear GCN:

From the sound and the fury of all the controversy, I must be the only person in the Boston gay community who didn't really care whether or not Charley Shively burned his own Bible at the Gay Pride rally.

One can argue, Nancy Walker has done so cogently, that such an action will feed the anti-gay backlash and hurt the gay bills in the Legislature. But I was offended by Brian McNaught's crude attempt to guilt-trip us at the rally, by the person who shrieked that Charley should burn in Hell, and by John Lawrence's singularly ill-tempered letter. (Lawrence and Arthur Evans deserved to be placed with each other in the "Community Voice.") Marge Ragona was one of the few letter writers who demonstrated any "Christian compassion" toward Charley or his motivations.

I am neither a believer nor an atheist, having long ago wended my way through Belief and Unbelief to the point where I really couldn't give a damn any more. During the "Death of God" debate a decade ago Bishop John Robinson, of the Church of England, made a sensible suggestion: that "God" was such a misused and

misunderstood term that we should just stop using it. I was released from the confining dichotomy.

The passion of the atheists bemuses me. To paraphrase Voltaire, if there were a God, it would be necessary to destroy Him. Blasphemy is their sacred devotion. "The Gay Church" may well turn out to become, as they fear, just another bloated ecclesiastical bureaucracy; but recent issues of GCN indicate that "The Gay Church" is anything but monolithic. The atheists have it that Christianity is capable only of evil — overlooking the Quakers' long opposition to war and militarism, and individuals like Dorothy Day, Dietrich Bonhoeffer and Martin Luther King.

I guess I was fortunate to have been the son of a Unitarian minister, to have escaped the worst of the vindictive Judaeo-Christian theology that feeds both the Anita Bryants and the bitterness of atheists. The ecstasies of Belief and of Unbelief are absolute to the devout. Bride of Christ or Slave of Satan — does it matter? Belief and Unbelief both impose an Answer. I prefer to remain in question.

Hail Boknon!

John Kyper

valuable gesture

Dear GCN:

I had thought that the hullabaloo would soon die down over Charley Shively's bible-burning, and that everything that could be said would be. But it seems that one perspective (and, I think, a very necessary one) has gone begging; so for what it's worth, here it is.

... I am a Christian ... and a Southern Baptist from Texas. My religious views and expressions come from the very soul of the "sort" of religion propagated by Anita Bryant or Billy

Graham. I have experienced this thing of being "born again" (at age 14, near Alpine, Texas) and I have preached, participated in various missions, memorized Scripture, evangelized, and taught Sunday school classes ...

The bible-burning ... did make me feel queasy, but then I feel queasy throwing out old magazines. It is beyond me why my kindred believers have so much difficulty seeing the value of such a gesture. Surely they must realize that the Scripture does not give itself to us as a "holy book." Certainly it isn't difficult to see that ... it has been prostituted by warped minds that do more harm than can be told or imagined. The book has, through the churches' own folly, become a symbol of the very worst of civil and national religion. Mr. Shively's act demonstrated to me the desire and attempt to be rid of all its hypocritical proponents and passages ... I still felt a certain kinship with the act.

But suppose I hadn't? Would the teachings of Christ lead me to shout him down off the stage? Would the love of God compel me to wish him to hell (or Micronesia — I'm not really sure where either one is). Does obedience to God's word compel me to silence those who don't believe it?

I am fairly certain that Mr. Shively and I would never be able to agree on much of anything. The Kingdom and the Revolution share much in common and they often look very much alike, but they really are not the same ... But I'll be damned if I wasn't a little glad to see him burn the bible. It said a great deal, and it said something that needs to be said a lot more. My own hope is that all of those who have found Christ's peace to be both real and necessary (as I have) will come to appreciate both Charley Shively and his aspirations. Or, failing that, will at least consent to his basic right of free speech.

Sincerely,

Larry Wilson

speaking out

Death of One's Lover: Thomas Scanlon, 1958-1977.

By James F. Foss

On Monday morning, July 18, 1977, at 7:55 a.m., the police found my lover's body on a beach behind Provincetown Center. At this point, I am not sure whether Thomas Scanlon died accidentally or by suicide, and his death is under investigation. I have guilt feelings because I was not at our apartment when he left Sunday evening.

That night, when the other people we lived with returned, they found the doors were left open. When I returned, we all looked around for him. We called the police, and called the Provincetown Drop-in Center, and found he had been there.

I am hurt, I feel lost, I am numb, and I am bewildered. I know Tom must have been hurt and been overwhelmed that night.

Tom was 19 years old and we had lived together for nine months. He dropped out of high school and later was involved with Project Lambda, the gay youth advocacy program. He was a very loving, caring, and generous person to everyone. When I first met him, he was somewhat withdrawn. This spring, he became outgoing, independent, and friendly.

At first, Tom had no goals, and later decided to study for, and pass, the high school equivalency exam. After he passed the exam, he went to the YMCA for vocational counseling, and became interested in interior design. This summer



Thomas Scanlon

we were going to work on our house in Provincetown. In the fall, Tom was planning to work and attend school.

There are a few tender things that Tom did that I will never forget. When I was working, Tom would always bring me something to eat or drink. I never left the house without a big hug. While I was driving, Tom would always rub the back of my neck.

Yesterday, before the funeral, it felt good when Tom's and my friends filed in behind me in the church. Twenty years ago, a gay man probably could not have gone to his lover's funeral, and none of his friends would have gone because they may have been exposed as homosexuals.

During and after the funeral, Tom's family support has helped my head greatly. They are good people to understand the issue and the relationship. They wanted me to come back to their home after the funeral, but I had to return to the hospital where I am working out my grief. Later that day, some members of Tom's family came to visit me, which was good.

I said that Tom had dropped out of high school. One reason he did was because of our oppressive and crazy society. Some people knew Tom was gay and picked on him. He did not like the way many students treated each other. When Tom was struck, he never struck back. He did not feel good about himself, and the major reason was society's guilt trip on his being gay.

If society were more accepting of gays, Tom would be alive now. This personal tragedy will make me work harder for the gay civil rights struggle.

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contact

By Dai Thompson

NEW HAVEN, CT — Jon Clayborne's article, "Poll Tax Mentality in a Gay Bar," July 30, needs a slight update: it appears that Les Oubliettes may not stand alone in its promotion of racism and sexism in New Haven. Reportedly, Partners may have joined Les Oubs' oppression — or perhaps Partners is simply letting its "poll tax mentality" out of the closet. Few of the women who appear to be content to patronize Partners are oblivious to the bar's obvious sexism. The "women's bar" is in the basement (subtle, huh?) and so poorly ventilated that many women leave as smoke fills the room to the point of asphyxiation. It is the only floor without a bathroom. Its dance floor is postage stamp size. When a cover charge was imposed on weekend evenings, it was supposedly done to offset the expenses of massive renovations. But almost all of these renovations took place on the men's third floor, with only minor additions made in the women's section. Partners' recent renovations again included this same tokenism.

Partners' owners have reportedly characterized their women's bar as a money-loser, kept open only due to their magnanimous charity. Yet the place is so jammed on Tuesday, Friday and Saturday nights that many regulars avoid these evenings, knowing they will be lucky to find even a bit of standing room. After all, Partners' basement is the only women's bar in town, and, as Clayborne points out, most New Haven women are just not interested in gaining access to Les Oubliettes. At

least at Partners we have our own space with women bartenders, women's pictures on the wall and a generally friendly clientele. Lacking any real alternative, we have, therefore, been reasonably content to patronize Partners and would probably continue to do so were it not for increasing evidence of Partners' racism.

Rumors of discriminatory "carding" at Partners have been around for a long time. But blatant examples have been few and far between, and regular customers — both women and minorities — seemed to have had little if any trouble. Recently, however, several incidents of harassment have been observed. In at least two cases, complaints were made to Jake, the manager of Partners, who refused to acknowledge any possibility that a member of his staff might have acted in a prejudiced manner, and was outraged at anyone's even suggesting that he himself might be somewhat racist. Jake's insensitivity to the problems women and blacks encounter is obvious. Partners' actual policy is not. Are the reported incidents of harassment simply products of a couple employees' personal prejudices? Or does Partners indeed have some sort of unwritten quota system? Is Jake's vehemence coming from a genuine belief that he has no bigots in his employ, or from an employer's natural desire to defend his employees from irate customers? Or is it, instead, the result of a desire to cover up a possibly illegal discriminatory policy? For many of us, finding an answer to these

questions is vital. Would anyone with any information or suggestions, please contact me c/o Yalesbians, Box 2031, Yale Station, New Haven, CT 06520. We know that Les Oubliettes is a hopeless cause. Should we now also boycott Partners? Let's hope such action is not necessary to insure New Haven's gay

community of at least one disco bar where all gay people are welcome.

One additional note: The deadline for voter registration in New Haven is August 27, not July 22 as I previously reported. This correction was sent to me by New Haven Alderman Chuck Allen.



RECLAMATION OF THE REEDS: The annual battle over the reeds at Boston's Fenway is on again as gay male cruisers have seen about half of their turf cut down and carted away. But, this year, instead of contending with the local Victory gardeners, the gay male habitués of the Fenway have a new adversary — the city's Department of Parks and Recreation. "What we're trying to do," Commissioner of Parks and Recreation Peter Meade told GCN, "is to restore Olmsted's Emerald Necklace that includes the Fenway, Franklin Park, and Jamaica Pond. We're beginning a reclamation of the entire park system." The department's plans call for a \$5 or \$6 million reclamation project for the area but that may be a long way off. In the meantime, a large part of Boston's outdoor gay male cruising area seems to be the first victim of civic improvement.

Photo by John Scagliotti

Gay Pride in Baltimore

By Tom Reeves

Baltimore staged the largest rally for gay pride and freedom in its history on July 24, when over 300 turned out at the central plaza in downtown Baltimore's Charles Center. The rally began a week of events for the gay community which culminated on Sunday, July 31, in an all-day gay block party near Johns Hopkins University. The crowd at the rally was a diverse one, including many black people, members of other minority groups, as well as a sizeable contingent representing non-gay organizations.

The rally was endorsed by a wide assortment of groups including the ACLU, ADA, American Friends Service Committee, New American Movement, National Welfare Rights Organization, National Organization for Women, and even the Maryland Chirurgical Association. It was sponsored by a broad coalition of

groups called the Maryland Gay Rights Coalition, which included the Baltimore Gay Alliance, Coalition of Gay Sisters, Lesbian Community Center, Metropolitan Community Church, Socialist Workers Party, and Ultimate Women, as well as Parents of Gays and Friends of Gays.

One speaker was loudly cheered when he commented that Baltimore's strong and growing gay movement was indicative that gay people no longer needed the security of the gay centers in New York, San Francisco and Boston to come out in force. He also noted that Baltimore has a unique and long history of homosexuality, especially among men and boys, in its East Baltimore neighborhoods, and called for support of the working class teenagers and men in those neighborhoods. There were several musical groups, but the real hit of the day was the original group "Leapin' Lesbians," who danced and sang.

Ousted Teacher

(Continued from page 1)

versity — but that school is not sure how the court decision will affect their decision whether to hire him or not. The department likes him, but the university does not have an anti-discrimination policy for gays and the department fears that hiring Aumiller may hurt its status in the university. Aumiller can now reapply at Delaware, but he's not sure whether he wants to try to get his old job back.

At the start of the case, over 18 months ago, there was some support from the university and student groups, but interest has died during the long battle. Much of the gay faculty has reportedly gone back into the closet; one straight administrator who testified for Aumiller has resigned after losing many of his interesting projects. The campus gay group, which had numbered 50 or so regular attendees before the case, has dropped down to 6 or 7 members.

In the long run, Aumiller feels that getting through the case has made him a stronger person. His struggle has not changed his attitude toward being gay, which has always been a positive thing for him. As far as the gay movement goes, he doesn't know what he will do. Although he says he was not much of an activist before the case, he'd be glad to speak, but he has yet to be contacted by any national gay group.

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How Lesbians Almost Won at Indiana IWY

By Maida Tilchen

BLOOMINGTON, IN. — The reports in GCN of International Women's Year conventions in other states proved very useful in planning lesbian strategy in Indiana. Unfortunately, feminists and lesbians got drowned in a sea of right-wing women who called themselves "Pro-America" and were opposed to ERA, abortion, feminism and a host of other issues. They were heard to say such things as "Wives need to be beaten now and then by their husbands" (a woman said this) and "Prisoners should only be fed bread and water" (a man said that). Brought in on church buses from all over the state, they outnumbered feminists by 2500 to 800.

Despite our ultimate loss, lesbians did have some success during the convention, I thought I would explain our strategy, and perhaps lesbians in other states that have not yet had conferences would find it useful:

The convention consisted of a general welcoming session, then a five-hour workshop period, followed by another general session. In addition, participants were supposed to find time to vote on voting machines for delegates to the national IWY convention in Houston and to vote on 16 resolutions that had been officially selected before the convention. The 16 resolutions were pro-feminist in nature. The purpose of the workshop sessions was to discuss 14 topics of concern to women (one topic for each workshop). Each convention participant could only vote in one workshop. In addition to discussion, participants in each workshop voted on those of the 16 official resolutions that pertained to their topic. Workshop participants could also introduce resolutions. If the workshop voted to accept the additional resolutions, then these resolutions had to be presented to the general assembly for a vote at the general session.

Since none of the 16 official resolutions pertained to lesbian rights, we knew we had to make up our own resolutions and get them to a general session vote. There were two ways to

do this. One was through the workshops, as described above, and the other was to introduce them from the floor, during the general session in the morning.

Lesbians from Bloomington held several planning sessions prior to the conference. We were spurred on by the report that the chairperson for the convention had said publicly that "lesbian issues will not be discussed at this conference. Lesbianism is a gay issue, not a women's issue." (This statement was in complete defiance of the national IWY committee, which had voted to include lesbianism as an accepted topic of discussion.) During our planning sessions we brainstormed many possible strategies and their effects. Finally, we decided on five resolutions. We also decided to concentrate on just a few of the workshops, so that we could pack these, instead of spreading our numbers thin through several workshops. The workshops we finally settled on were "Female Offenders" and "Employment Opportunities for Women." The resolutions for the female offenders workshop were 1) cease censorship of feminist and lesbian publications to prisoners; 2) prisoners who are mothers should be allowed more time and contact with their children; and 3) prisoner's sexuality should be recognized instead of punished or discouraged, and 4) passage of gay civil rights laws on the federal level. The resolutions for the employment workshop were 1) expansion of Title VII laws to include gay people and 2) passage of gay civil rights laws on the federal level.

I attended the female offenders workshop. We had correctly guessed that it would not be a particularly popular or controversial workshop. The Pro-America people had concentrated on the health workshop so that they could harangue about abortion. Female offenders was a good target — there were only about 70 people so even our small group of 15 or so could really affect the voting.

Three of the four resolutions that lesbians introduced to the female of-

fenders workshop passed. The fourth, federal gay civil rights laws, only lost by a few votes. By taking as much of the discussion time as we could, we made convincing enough arguments to pull middle-of-the-road people over to our side.

Despite the passage of our five resolutions in the workshops, we did not win a victory. The general session at which resolutions from the workshops were to be voted on started two hours late, and was a fiasco. Only one resolution from any of the workshops was voted on. Both sides were busy filibustering and trying to prevent any voting from occurring. This was pretty stupid on the part of the Pro-America people. The one vote that was held they won by one hundred votes. If they'd been smarter, they could have done all they could to get resolutions to be voted on, since they would probably have won them all.

Another strategy of ours which might work in other states concerned the introduction of resolutions from the floor. Resolutions introduced from the floor during the morning general session did not have to go through a workshop to come up for a general vote. During the morning session, I tried to find out all I could about the procedure for introducing resolutions from the floor. I was told that the chairperson would at some point in the agenda call for them, at which time they would be accepted at a table near the podium. Whoever got to the table first would be first to have their resolution voted on at the afternoon session. Since resolutions from the floor would be considered after those from the workshops, and time was limited, it would be important to get to the table before anyone else with our resolutions. Three of us waited, poised to run, with our resolutions, but the meeting dragged on and the chairperson never called for them.

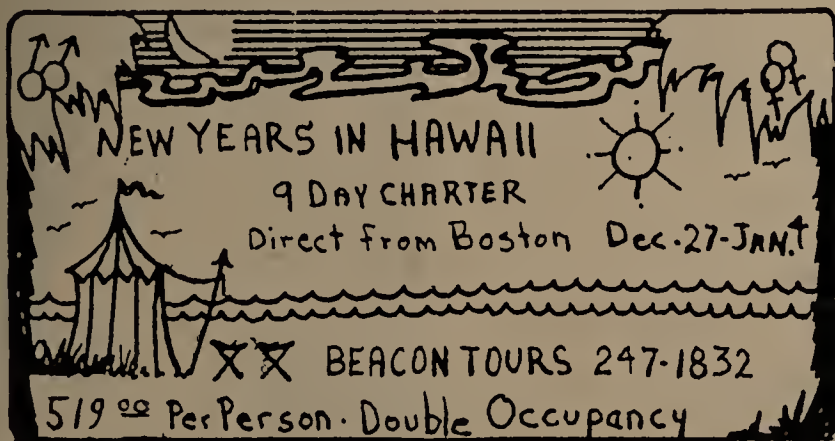
I went over to the resolutions table to see what the people there might know. They were so tired of having to answer my questions that they impulsively decided to take the resolution. This meant that even before the workshops started, we had gotten five lesbian-initiated resolutions accepted for a floor vote. We had managed to circumvent the workshop structure, which was basically designed to prevent unpopular resolutions from getting to the floor! If you are going to any IWY convention, make sure you check out the rules on resolutions from the floor. They may vary from state to

state. In Indiana, the IWY organizing committee repeatedly turned down requests for a lesbian workshop. This meant that we would somehow have to hustle our resolutions through other, probably less sympathetic, workshops.

The resolutions from the floor, like those from the workshops, were never voted on due to the filibustering I described. Probably they would all have been defeated because we were so badly outnumbered. Nonetheless, I think we accomplished some worthwhile things by our efforts. Those people who attended the workshops we focused on were exposed to our arguments for lesbian rights. We handed out 1000 flyers which contained articles from GCN and *Off our Backs* about the need for gay rights and the issue of censorship of publications to prisoners. The flyers also contained the "Captain Rush" cartoon which has appeared in many gay publications. (It compares Anita Bryant to Nazis and other groups.)

The IWY convention revealed the tremendous and powerful organization that the right wing has in this state. As a New Yorker who has lived here for four years, I have always felt that Indiana has an undeserved reputation for being rural and backward. It really is not all that bad. I have met most progressive and well-educated Hoosiers. But there is no denying that the right-wing is well-organized. The people who were at the IFY convention totally shocked me. I have never seen people act in such an authoritarian, conformist manner. Apparently the ministers told them where to go, how to vote, and what to say. Since the voting was in voting machines, I had high hopes that many of them would in secret defy their orders. They did not. Both women and men opposed the most moderate measures to help women. They did not aggressively try to start fights or arguments, as I had expected. Instead, they quietly followed their orders and simply outnumbered us.

To end on a hopeful note: In the health workshop, where the right-wingers were busy opposing any kind of teaching on sex or parenting in the schools, a few of their teen-age daughters were noticed to be wavering. Despite being admonished not to listen to anything said, they were listening and from their body language it was surmised that they were thinking that the other side didn't have such bad ideas after all.



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Mary Jo Risher:

"I'm a mother, and I'm a good one."



ANN FOREMAN, JUDIE ANN FOREMAN, RICHARD RISHER, MARY JO RISHER

By Paula Bennett

On Saturday, July 16, I interviewed Mary Jo Risher and her lover Ann Foreman in Cambridge. Risher is currently on a two-month tour of the United States, publicizing the book *By Her Own Admission*, written by Gifford Guy Gibson with her collaboration. The book details Ms. Risher's losing battle to keep custody of her nine-year-old son, Richard. A Dallas jury decided against her last year and the case became the first lesbian custody fight to gain widespread national attention. Ms. Risher is now appealing the case, as her opening comments indicate. The following interview is taken from handwritten notes of my meeting with the two women, with the consent of both Ms. Risher and Ms. Foreman. In the following interview M.J. indicates Mary Jo Risher, A.F. her lover Ann Foreman, and P.B., myself.

P.B.: I'd like to start with some factual questions about the custody case. Where does it stand now?

M.J.: The case was heard before the civil court of appeals, December 4, 1976. On January 3, they declared that the court did not have jurisdiction in the case — it was a technical matter.

A.F.: We're appealing now to the Texas Supreme Court on the jurisdictional issue. They decide whether or not the court of appeals does have jurisdiction in the question.

M.J.: If they do not have jurisdiction, then we have to go to the federal court. That's what we want anyway.

P.B.: If you go to federal court, which court will it be?

A.F.: It depends on what the Texas Supreme Court answers. Should the Texas Supreme Court deny that the civil court of appeals has jurisdiction, then we might be able to go straight to the Supreme Court of the United States or we might have to go the long way around. Which way will be decided at that point in time. It's very complicated and hard to discuss.

P.B.: Would you mind telling me

how much it has cost?

M.J.: So far this case has run close to \$26,000 of which we have paid \$10,000. We're \$16,000 in debt.

P.B.: Could you break that down? Like how much the original case cost?

M.J.: The original trial was close to the \$10,000. The other costs have come mainly from the appeal but it's awfully hard to break them down because while you're putting in the appeal other briefs and court appearances come in and you can't separate them. Naturally, we appreciate any and all contributions. We do have a post office box.

P.B.: What is it?

M.J.: P.O. Box 3141, Dallas, Texas 75221.

P.B.: How much more do you think it's going to cost?

A.F.: We feel it is going to go in excess of \$35,000 to try it before the Supreme Court of the U.S.

M.J.: When Ann and I were talking before about this — we do encourage people to support this case. We know there are many other homosexual cases in the court, cases with lesbian mothers, but this case has momentum — it's in the appeal process already, we've had an opportunity to speak to people by radio in Australia, Canada, and England. We've been on national television with Tom Snyder and the "Tomorrow" show, "Good Morning America," Phil Donahue, Lou Gordon, Mike Douglas — that will be shown sometime this September — and many local shows. There's a book out on us and there's going to be a movie based on the book. ABC has bought the option for a movie to be made specially for T.V. William Blinn is the script writer. He is an Emmy award winner. He constructed and wrote six hours of "Roots." He also wrote "Brian's Song." The director is an Emmy award winner, Jerry Thorpe. Based on the momentum this case has in the media we feel that it is going to set a precedent and we hope that it is a case that gays, feminists, and heterosexuals who support justice being carried out will all support. If you have

a case with this much going for it, it should be supported to keep this from happening to homosexual parents ever again.

P.B.: Will the sale of the book and the movie rights cover the court costs?

M.J.: There's one thing people have to realize. I am not the author of this book. Guy does have an agreement with us that this case will be helped along by the book. He will help pay court expenses. But Doubleday told us we have to sell 500,000 (sic) copies in hard back to do better than break even (laughs), and I don't think we'll do that.

P.B.: How did you feel about the book being written?

M.J.: We feel good. The book wasn't written for the gay community or the feminists. It was written as a factual story of what happened to one family. We had three writers call us after the trial. One man wanted to write the book after a two-day interview. It was evidently going to be written by somebody. We knew Guy and I asked him to write it and he said he would. He made it a book for everybody.

A.F.: It is not a political book. It is a real life story. We think it's a book with a different slant.

M.J.: It can have some political impact though. Public opinion can be formed by it.

P.B.: Back to the case — are you making it on constitutional grounds then?

M.J.: Oh yes.

A.F.: The grounds are all in the book — the first, fourth, fifth, ninth and 14th amendment (laughing). (Pause) What we are asking the courts to do is to accept that gays are a suspect class.

M.J.: This would ultimately give gays special protection under the law, just like blacks and Chicanos. No one has ever done that before. Then there would be no more discrimination against gays. You would have the protection of the courts.

A.F.: Oh, there would still be discrimination but at least you could take it to court.

P.B.: Suspect class in the courts — would you define that?

A.F.: It's a group of people who have been historically oppressed.

P.B.: This is a legally recognized term? It's a new one to me.

A.F.: Yes. Suspect class is definitely well-recognized and it's another reason this case should be supported. Even if MJ doesn't get Richard back, the courts still might recognize suspect class status for gays.

P.B.: I'd like to go back to the original trial now and ask some questions. Do you think you made any mistakes?

M.J.: No. The way it was handled was the only way it could have been handled. The attorneys did the best they could.

A.F.: It was an uphill battle all the way.

M.J.: This is the Bible Belt. They

tried to make it a religious issue.

P.B.: Was the jury trial your choice?

A.F.: Oh, no. Isn't that in the book? The jury trial was Mr. Risher's choice.

M.J.: This was the first jury trial ever in a custody case with a homosexual parent.

P.B.: Why did you have a jury with so many men, did you want that?

A.F.: Since the two women voted against us, it probably helped.

M.J.: The jury came out ten to two against us.

P.B.: You only needed three in a custody trial to win?

M.J.: Yes.

P.B.: What do you feel were the principal factors governing the jury's decision?

A.F.: One was their basic prejudice.

M.J.: Tony Liscio, the former Dallas Cowboy's linebacker, was foreman of the jury. He voted for me. He said that not at any time in the court room no matter what was discussed could they get out of their minds that I was a homosexual. If they thought I was a good mother it didn't matter, I was still a homosexual.

A.F.: Also there was a question in the jurors' minds whether two women were capable of raising children properly.

M.J.: Also they felt there should always be a man and a woman, a husband and a wife in the home for role-modeling. (Pause) Also there was the fear that Richard, if he remained in our household, would become a homosexual, even though the psychologists pointed out that 90% of homosexuals come from heterosexual families and the psychologist who evaluated the family unit stated that Richard was definitely male-identified.

A.F.: Stereotypically male.

M.J.: What Liscio said was that in essence what the jury did was take Richard from what they thought was a



Photo by Paula Bennett

good home and put him in what they thought was a better one.

P.B.: How heavily do you think Jimmy's [Ms. Risher's 18-year-old son who testified against her at the trial] testimony weighed against you?

M.J.: I don't know. I hear speculative answers to that. Some say it weighed heavily, others that it did not. I rely more on them. I feel the jury had made their minds up before they even came into the trial.

A.F.: They just used Jimmy as an out, a scapegoat for their rationalizations.

M.J.: I feel — the psychologists tell me — that Jimmy really wanted that jury which represented society to him to say there's nothing wrong with your mother, she's okay but when the jury decided against me it pushed us further apart. But I'm still hoping that someday we will get together.

P.B.: Have you had any support from straights?

M.J.: Oh, yes.

A.F.: Primarily in the beginning that is where we got all our support.

P.B.: How is Richard?

M.J.: He's doing well. Of course he still says he wants to come home. Ann and I encourage him to do the best he can while he is with his father. We left him with my mother for the last week of his three week summer visitation with us. My mother told me that he came into her room crying when his father came to pick him up. She was very upset about this. So were we. (Pause) He is very happy that we are trying to get the money to pursue the case. It gives him a secure feeling that there are all those people out there who are willing to give money so he can go back to his mommy. (Pause)

We do pay child support. From the proportion of income it was a definite punishment by the judge to impose

that much money a month when Doug only paid three or four dollars more and he makes three times as much as me. When Richard comes home he wants all of us at home, Judie Ann (Ann's 12-year-old daughter), Ann and I. If Ann has to go away for anything he gets very upset. He wants his whole family.

P.B.: Has he adjusted to living with Doug?

M.J.: His school work is just about the same.

A.F.: He is more upset. He is a little more emotional.

M.J.: He is very elated when we first see him for his visitation. He's all excited but then when he has to go home he gets very quiet, very withdrawn. He almost can't say goodbye when he is getting out of the car. You wouldn't believe he was the same child.

P.B.: Does he feel he is to blame in

any way?

M.J.: I don't think he feels he is to blame. His father has waved bills in front of his face and said to him — see what you've cost me. He has even told Richard he may lose his house because of what the case has cost him. His father has also told him what I am but he doesn't understand it and it's not weighing heavily on him.

(Continued on page 10)

By Her Own Admission — Soap for Straights

By Paula Bennett

By Her Own Admission: A Lesbian Mother's Fight to Keep Her Son by Gifford Guy Gibson with the collaboration of Mary Jo Risher. Doubleday & Co., Inc., Garden City, New York, 1977; 276 pp.

In October, 1974, Douglas Risher, a \$1,700-a-month mechanic for an airline, filed suit against Mary Jo Risher of Garland, Texas, for custody of their two minor children, Richard, eight, and Jimmy, seventeen, alleging that the children should be removed from an "immoral and undesirable environment." On the basis of information provided by his older son, Jimmy, Mr. Risher was prepared to prove that his former wife was a lesbian.

The rest of the Risher case — the jury trial in Dallas, December, 1975, in which Jimmy took the stand against his mother, and the removal of young Richard from Mary Jo's home, December 26 of that year, is well-publicized history. Ms. Risher's (losing) battle to retain custody of her eight-year-old son made *Time* magazine, *People*, and a goodly variety of local and network television talk shows. Now there is the obligatory book.

What can one say? Well, first let me get my feelings about the book itself off my chest. Mr. Gibson, author of *By Her Own Admission: A Lesbian Mother's Fight to Keep Her Son* (Towel, anyone?) is a straight male journalist, a merchandiser of human interest stories, otherwise known as an investigative reporter. Although he wrote the book with Ms. Risher's collaboration and that of Ann Foreman, her lover, it is clearly "his" work. And it is very slick.

BHOA is one of those instant biographies with which major publishing houses (Doubleday, in this case) are now inundating the mass book market. The American public's need for inspirational life stories (a hallmark of our literature since Puritan times) is apparently insatiable. We have been treated to the "lives" of scandal-tarred sports stars, children dying of terminal diseases, breast cancer victims galore and, on a less edifying note, the former mistresses of a myriad of V.I.P.s. With *The David Kopay Story* (the true story of a two-hundred-pound football player who in real life is a fairy) and *BHOA*, instant biography hits the gay scene. Probably I should be glad, but it's hard.

These books all basically emerge from the same mold. The subjects are decent or, at any rate, ordinary people. The reporters or authors are professionals. Under the sponsorship of one

big publishing house or another, they meet in collaboration. Hundreds of hours of taped interviews are recorded and boiled down. A "life" is distilled and the living subject (if there is one) sent on his or her way to promote the product on MEDIA. The end result of such efforts is something akin to processed American cheese: smooth, odor-free and entirely without taste.

Sad to say, there is nothing that distinguishes *BHOA* from other books of this kind. Ms. Risher and Ms. Foreman are depicted as just the kind of people they probably are: sincere, honest, intelligent, loving and subject like the rest of humanity to error, anger and fatigue. Until their world collapsed upon them, they led singularly uneventful lives. Ms. Risher was a typically hardworking, typically underpaid nurse at Gaston Episcopal Hospital. Ms. Foreman, also a mother, held down a reasonably responsible position at a local bank. As Mr. Gibson describes them, except for their lesbianism, there is little if anything to distinguish them from a million other hardworking single mothers of the middle class. Their values, their goals, their feelings about relationships and the importance of family life are imbued throughout with the conservatism which characterizes their Southern Baptist heritage.

As a result, the biographer is of course confronted with a problem: how do you write about a life in which essentially very little happens? Mr. Gibson's solution, not surprisingly, is to describe that very little with exquisite care. The minutiae of everyday life are all recorded here. Phone conversations with relatives and friends, family celebrations, trips to scenic spots (Mary Jo was impressed by the Air Force Academy in Colorado; Ann was put off), receive equal space with the arguments of lawyers and the jury's decision. Lacking real meat, the smallest particles are grist for the biographer's mill and everything comes out looking very much the same. Mary Jo's first sexual experience with a woman, her first night with Ann, the day Richard leaves her home forever, get no more and no less attention than phone calls to Carol Jean, trips to the bar, or the woes of former lovers. It is as if nothing and everything mattered at once, with no way to distinguish between the two. The tale which emerges is, in short, soap, and the final imprimatur which the media seal upon their own — the specially-made-for-TV-movie-based-on-the-book — is even now waiting in the wings.

Yet having said all this, I will still confess that I found *BHOA* a painful and occasionally overwhelming experience. Beneath the glib surface of Mr. Gibson's text, lie the stark outlines of a

tragedy that is almost Biblical in its lineaments if quintessentially American in its material spirit. The Risher custody suit blew apart a family in which the bonds of love (and hate) were all too strong, pitting child against parent, husband against wife, mother against daughter. Voyeuristic though it may be, one watches fascinated as Mary Jo, her son Jimmy, Doug, Ann and little Richard, play out their ordained roles in a drama they unwittingly create from the fabric of their own lives and beliefs. At no time do these actors seem fully to grasp what is happening to them — it is clearly too large, too frightening for them to handle. And they are, therefore, thrown back again and again on the questionable supports society offers those in need: ministers, courts, lawyers, psychologists, and above all, the press — supports that in the end exploit more than they aid.

It is barbaric that the events described in this book occurred at all, let alone that they have received the amount of publicity they have so far obtained. There is nothing uplifting in the spectacle of a husband and son not only joining forces against an eight-year-old child and his mother but also receiving the sanctions of both church and state to pursue their cause. It is inexcusable that the high price of legal services (\$10,000 for the initial custody case alone, a projected \$25,000 more for the appeals) has driven the mother to try the case in the press and to sacrifice her privacy and that of her children accordingly. It is appalling that the case itself remains unresolved and Richard therefore in doubt.

Unquestionably there is educational value in Ms. Risher's story, particularly for those who are unacquainted with the realities of gay life, and I certainly would recommend this book unreservedly to any lesbian mother about to embark on a custody case of her own. If nothing else, it might make her think twice before she turns to public media for support. Certainly the book is informative and in its own way honest. The ups and downs of daily life, the struggles that must be continually re-fought, the pull and tug of ambivalent and confused personalities are all here. This is what it's like — and Mr. Gibson obviously has real sympathy and respect for his subject's situation.

Yet why must books like this be written? How public must we go in order to secure our rights? What rights remain after such disclosures? And finally, what of the children, not just Richard, but Jimmy who damned his mother in public and shattered her life? Clearly in this case no Solomon has come to judgment. Nothing of value was won. For the children, at any rate, a great deal may have been lost.



Mary Jo Risher

(Continued from page 9)

P.B.: Might his father lose his house?

M.J.: No. His father makes \$2500 to \$3000 a month so in a way he could pretty well finance his case.

P.B.: And you are trying to break him — run him into the ground financially?

M.J.: No. I know what his motives are — to get me. But that's not mine. My only motive is to get Richard back. It has nothing to do with the way I feel about Mr. Risher.

P.B.: Do you think financially he might give up?

M.J.: No. If I win he might give up. But we are in the appeal process now and he just has to go along. We have to be the ones to do the appealing.

P.B.: Is Richard aware of the publicity?

M.J.: He is aware. We have an understanding from Richard that Mr. Risher has shown him some articles. Then at one time just after the trial was over he saw his father's picture in the paper, his eyes began to water and he started to hit the picture. I had told him the night before that he would have to live with his father. Needless to say he was very upset.

P.B.: Do you know if he has gotten any flack from his peers?

M.J.: He hasn't told us that he has received any and he would tell us if he had. He's that kind of boy. We've always raised our children to be open and honest with us.

P.B.: What's Jimmy up to?

A.F.: He's married and he's had a small child. Mary Jo hasn't even seen her grandchild.

M.J.: We know when it was born and that it's a boy. These things come from Richard. Ann and I sent him a wedding gift and a birthday present.

A.F.: (Laughing) What you have here isn't a lesbian mother but a lesbian grandmother.

M.J.: But he never acknowledged receiving them — nor has he seen any members of my side of the family. If Jimmy was just embarrassed about my lesbianism that's one thing, but for him to cut off a complete side of a family — sixty-eight members of a family can't embarrass him. (Pause)

Ann and I have always let Jimmy know should he ever want to talk to us we are as near as the closest phone. We know he is suffering for what he has done. He has to live with himself.

A.F.: He's on some kind of guilt trip. We feel sorry for him.

M.J.: He was a good boy, a sensitive boy.

A.F.: Jimmy didn't use to like his father so well, he's gotta be having problems.

P.B.: Do you think the court psychiatrist was right in saying Jimmy was suffering from homosexual panic?

M.J.: You don't know where he's

at. I don't think it's something you can help him with right now. I tried to get some acknowledgement he received those gifts. I never did. But the psychologists tell us, he will suffer — someday he will have to face himself, what he's done.

A.F.: He was just at the wrong age. I remember myself at his age. I think I was suffering from heterosexual panic. My parents made me go straight and I did for a few years. (Laughs)

P.B.: Overall — given all the publicity and the outcome of the case — would you still do it again?

A.F. & M.J.: Together — Yes.

P.B.: About the book. First, is Gifford Guy gay?

M.J.: No, he's straight, married with children.

P.B.: I was asking because when he speaks about your thoughts about the gay community at the beginning of the book, it's all very objective, very much out there. I was wondering if that was the way you felt. The language seems very strained.

A.F.: You are definitely listening to how M.J. thought at the beginning.

M.J.: Everything was new. I was observing it all from the outside. I would have looked at it as the gay community.

P.B.: Do you still feel that way?

M.J.: No, I feel I am part of the community now. But it's not all one block.

A.F.: There are many facets to the gay community — you can't identify with the whole thing.

M.J.: You can identify that you are a member of an alternate community. How much you participate with the community is another thing. Ann and I are in the gay community in that we associate with other friends who are gay.

A.F.: I feel that my lesbianism and my feminism are inseparable and that alienates me from other sections of the gay community.

P.B.: What about role-playing? There was some in the book.

M.J.: Today Ann and I have had an opportunity to visit many places. Our relationship has grown and roles, there just aren't any. I'm not about to live with a woman I can oppress.

There are some people who picked up on some things, like my cutting my hair short — or my zipping down Ann's pants [on the first night they made love, described by Gibson in the book]. That's ridiculous. What they don't understand is that I had my hair short, then long, then short again.

A.F.: M.J. was just finding herself, that's all. I didn't role play in my heterosexual marriage for five years. I can't understand why people do it.

M.J.: A relationship doesn't have to be based on people playing roles.

P.B.: You think that the book is a bit ambiguous on this point.

A.F.: I think Guy didn't understand how the gay community would pick up on things like that.

M.J.: I think Guy was trying to put in how the relationship began and how it changed.

A.F.: The changes you were making in yourself. Is this the way I am supposed to be, is this the way I am supposed to act, are questions you ask yourself in the beginning. But going to a bar is completely different from living in a family type unity.

P.B.: Generally, M.J., do you feel he managed to convey your experience accurately?

M.J.: Yes. Concerning the whole book, Guy had two hundred hours of interviews with Ann and I alone and 100 hours with other people and from all these hours he composed the book. He took the things we said and put them in very good taste, very factual. I do not think another person could have written the book and made me feel so positive about it. He's got my and Ann's life down to the nitty-gritty of the way things were. 10% of anyone's life is sexual.

A.F.: Only now we were down to 2%.

M.J.: Yes. (laughing) We've given up our sex lives so other people can have theirs.

P.B.: What about the intimate details?

A.F.: We told him to put those intimate details in and we told him if we couldn't handle something.

M.J.: He wrote a biography and it's factual. Ann and I would like to come off as strong people, as always good, but if we were we'd have a crown on our heads. We're just like everybody else, and he put it down that way.

A.F.: He was very protective of us. I am very proud of my love for M.J. It is a very private moment [their first sexual experience, described in the book] that's true, but I am very proud of it.

P.B.: Then you had editorial last rights over the book?

M.J.: Yes. He gave us last say.

A.F.: He was very sensitive to what was happening in our relationship.

P.B.: At the end of the book you seemed to be having some problems. Are you now?

A.F.: We're still pulling our problems together.

M.J.: When you live in the closet you have a lot of different pressures, but when you become public — as public as we are — you gain new pressures. We had a lot to deal with. With the loss of Richard I had to face it. He may or may not be given back to me. I was trying not to accept it. That put pressure on my relationship with Ann. Yes, but we had a lot of positive input from friends. We consider this a major crisis — I think this would be considered a major crisis — it

happened to both of us together. We had to go into it together and out of it together. The loss of our jobs — we were forced out — that put on a lot of pressure also.

P.B.: What are you doing now?

M.J.: We are general contractors. The Bright and Gay Painting Company.

P.B.: You're kidding.

M.J.: No. That's the name. We do interior and exterior painting, we work with interior decorators, we do major and minor repairs and we do remodeling.

P.B.: How are you doing?

M.J.: Very well now — we've had it for about a year. For the past three months it's looked very promising.

A.F.: Everything seemed to happen all at the same time, but I think we're a lot stronger for it.

P.B.: At least you've kept your sense of humor.

M.J.: At the time we couldn't laugh, we would cry.

A.F.: We cried a lot. Now we can look back and laugh.

P.B.: You seem in really good shape.

M.J.: There's nothing that keeps us together now but our own voice. That's more meaningful to me than a marriage. Ann could have pulled out — she didn't have to stay. When two people can respect each other and stay together without being forced, it's much more meaningful to me, more sincere.

P.B.: Have you any advice for lesbian mothers who might be embarking on a custody case?

M.J.: What advice can you give? You can sign children over or fight and go public. It's got to be an individual choice. If you can get through by denying, sometimes that's the thing you should do.

A.F.: It's such a personal thing. You just can't say "Go fight"; when you lose it's too traumatic.

P.B.: So you would do it again — knowing everything, knowing the consequences?

M.J.: I would. I like to think about the growth of my family. My mother, my sister Carol, Mike, Delaine, they have become our strongest supporters. Mother and Carol have gone on the media. They have grown a lot more through this book. Carol has gone before organizations to speak for me. I'm very proud of my family. They can educate people even further. They can say look this is what I did. This is what you can do. They do receive some persecution, Mike in particular, but they won't let society persecute them. I lost my mother for four months, but now my mother says nobody will ever make her lose her daughter again except by death. There are seventy members in my family, and except for Jimmy every one has accepted me.

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Swados' Rare and Moving Nightclub Cantata

By Jim Marko

American theatre critics and theatre-goers have been having a difficult time trying to describe exactly what it is Elizabeth Swados is doing. They have been hard pressed to call her work "musical" and certainly in the traditional sense it is not. It is however the music which Webster defines, so correctly, as "Any aesthetically pleasing or harmonious sound or combination of sounds."

After experiencing the Obie award winning *Nightclub Cantata* at the Boston Rep, I found myself truly moved by a stage event for the first time in years. I found myself humming tunes that one might not rightfully call tunes. Days later, I still remember these musical phrasings in little swatches of sound; the sound standing alone like some guidepost to an inner feeling, touching my emotions. This is what Swados does to her audience throughout *Nightclub Cantata*.

This emotive and empathetic feeling is what Swados conveys to audiences as her work becomes well-known. Four years ago she used drums, wind instruments and voices in her work with Peter Brook at the Brooklyn Academy of Music. It is the haunting and elusive sounds, evident in *Nightclub Cantata*, that gave the sense of loss and change to the Andrei Serban production of



Elizabeth Swados (center) directs her Obie Award winning *Nightclub Cantata*, now at the Boston Repertory Theatre. Also pictured are (l-r) Karen Evans, Mark Zagaeski, Joanna Peled, and David Schechter.

Chekov's *The Cherry Orchard* this past season in New York.

Swados has been collaborating with Serban for some years now, from LaMama ETC to the current presentation of *Agamemnon* in Central Park. The "music" for that stunning production is based on what Swados has called "the purity of the Greek and the possibilities in the human vocal range" which she feels remain undiscovered.

Swados does her own discovering in *Nightclub Cantata*. With piano, percussion and voices, and using the poetry of Plath, O'Hara, McCullers, Neruda, Rukeyser, and others, Swados

shows us that in our relationships, survival is dependent on the simplest of things. Our relationships are based, she shows, on our being able to care, to share, to dance, to wait, to argue, to question, to live, and to love.

The poetry is certainly more than memorable unto itself, especially Swados' own works like "Indecision" and "Are You With Me?" Many highlights, however, come when there are no words — just the music of Elizabeth Swados. One cannot help but be moved by the "Bird Chorus" and the "Bird Lament" in which the ensemble makes only sounds while perched around the

small stage. These sounds speak of survival of self as well as many of the poems do. The lament and chorus seem non-human and yet appeal so deeply to the listener.

By focusing on rhythm and overtones, Swados shows herself to be a child of the theatre of the '60s. The mad experimental, confrontational theatres of Malina and Beck's Living Theatre, of Richard Schechner, of Jerzy Grotowski, of Peter Brook were Swados' playground. Her work follows in a line from Artaud and Meyerhold and yet, like the present decade, it is less frantic and more structured. Her work is concerned with the self, with improvement and growth of the self, and with the ability to relate to self, lovers, friends, family.

You see this combination of Swados' earlier "upbringing" and the present structured musical theatre in a piece called *Raga*. The nimble, able 6-member cast becomes the fingers of the pianist. They move across the stage, now marked by white sticks (piano keys), and their bodies and voices become the movement and sound we hear from the piano. A joyous and exciting moment, it is superbly performed.

In the program notes, Elizabeth Swados says *Nightclub Cantata* "explores the things people do to each other — good and bad. It celebrates poets and short story writers who normally would not be considered playwrights. It combines the seriousness of a cantata with the frivolousness of a nightclub." It is also one of the most moving evenings of theatre that you are likely to see for some time.

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How They Saw Us — A Week on Boston Television

By Nancy Walker

There's an old Yiddish expression which, translated, means "It's either a feast or a famine." That seems to apply as well as anything else to the media response to gay issues. This time last year, nobody gave a damn. This year, WBZ (Channel 4) has just done a week of gay topics on their Impact series. Unfortunately, this "feast," for all the taped footage and live exposure, leaves the audience over-fed and undernourished. The repetition of platitudes on both sides of the question: "Gay Rights, Who's Right?" was somewhat tedious. The gays and gay sympathizers say we're fine, healthy, and our lifestyle is just another way of making it through this vale of wrath and tears. I happen, of course, to agree with that. Those who oppose us (Dr. Ruth Tiffany Barnhouse and Dr. Lawrence Hatterer for two) still insist that we are not altogether well, that we are "dysfunctional" or fixated at an early period beyond which we have not grown. All old hat. The new wrinkle, however, is that even though we may be sick, these members of the medical elite now believe we should have our civil rights. By this they mean that we should have our rights as long as we remain sufficiently stigmatized so that we cannot possibly enjoy them or become "role models" for the precious and vulnerable young to imitate.

In the midst of what looked a bit like civilized mayhem on the Impact Special from 10 to 11 p.m. and then from 11:30 p.m. to after 2 a.m. on Tuesday, July 26, one clear voice of sanity rose above the babel and said all the psychologically and politically correct and positive things. Dr. Richard

Green, famous for his work with transsexuals, simply said that we were neither sick nor kinky nor anything else unsavory. He carefully disposed of the red herring about child molestation. He was ignored, to all intents and purposes, by other members of the too-large (in my opinion) panel who kept interrupting him and each other to repeat their litany of our "illness" if not "evil." Ruth Barnhouse is not only a psychiatrist, she is also a theologian. Now, come on.

I kept wondering how all this could possibly affect members of the audience who were straight and completely ignorant of all the issues being discussed. They probably came away with an exceldrin headache. Dr. Green, when he left after the first segment of the show, seemed as annoyed as I thought he should have been.

Two of the "lay" people involved in the marathon "special" (who could have been watching at such an hour during the week besides congenital insomniacs or those of us covering the thing for some paper, I don't know) were a complete surprise and a delight. Jeanne and Jules Manfred, parents of Morty, a fairly well-known New York gay activist, spoke up resoundingly in favor of what's humanly right and fair. Jeanne said, "I didn't know anything about being gay, but if my son was gay, it had to be all right." She went on from there and did battle, later, with a Mrs. Marilyn McQuaid whose pat, smug, prefabricated phrases barely masked the hatred that lay underneath. It was not a free-for-all. It was exceedingly polite. Only the overtones spelled hatred, and, sometimes, love. Neil Miller, Elaine Noble, Linda Carford,

Marge Ragona and Richard Pillard, all familiar members of our own gay community, acquitted themselves very nicely — with dignity and intelligence — but only Richard had the credentials (he's a psychiatrist) to blast the hell out of the other doctors who kept repeating that we were sick, and Richard wasn't aggressive enough. Green carried the ball for our side, but he left the field too soon.

I have spent so much time on this because WBZ spent so much time on it. It was the only part of the series to date that did allow enough time for at least some genuine impressions to be made. The little snippets on "Woman 77" have been too short to mean much to anyone. But at least the words gay, lesbian, homosexual have been mentioned, some real live human beings have been seen, and no one has sneered or made "cute" comments. That's some kind of progress.

The miniscule spots on "Eyewitness News" have focused in such a way as to bring out more of the stereotypical aspects of gay life than otherwise, probably because non-gays are doing the camera work and asking the questions through their own pre-conceived notions, but an attempt to be fair is obvious. They did show the HCHS office as well as the bars, GRAC as well as the street hustlers. GCN was shown too. But all of this was far too quickly executed to be of much real significance.

"Evening Magazine" featured Senator David Locke (Monday) speaking against pending anti-discrimination bills for gays because he's so deathly afraid that passage of such bills might be the beginning of our bid for "full

acceptance into society." On the same show on Tuesday, Elaine Noble got her chance to rebut the Senator, saying that there is indeed documented discrimination against gays, so the legislation is needed to protect us. She also said that "things will be all right, but it will take a couple of generations."

At 9:30 on the same night "Mzizi/Roots" devoted some time to the situation of black gays. Ken Dudley, Stephanie Bird and Dr. Russell Boxley all spoke well, but didn't have time to give very much information. Racism exists in the gay community to an extent that is, to say the least, embarrassing. That much came across. That much we should do something about.

The single most obnoxious aspect of this experiment in TV reporting is the warning repeated before each program that "the material may be sensitive, viewer discretion advised." I called the station to find out why this was done and learned that it is not the FCC, but the program manager of WBZ who makes the determination about what is sensitive or controversial. Homosexuality is not the only topic so handled, but it seems to me that if what the station is trying to do is bring issues about gay rights into the open, it is self-defeating to warn people away from the programs.

Two very good things have come out of the Impact week so far: 1) The general manager of the station, Sy Yanoff, in an editorial, stated the issue and his attitude very succinctly. It is a confusion, stated Yanoff, between sexual morality, which is the business of churches and philosophers, and civil rights, which is a whole different area.

(Continued on page 13)

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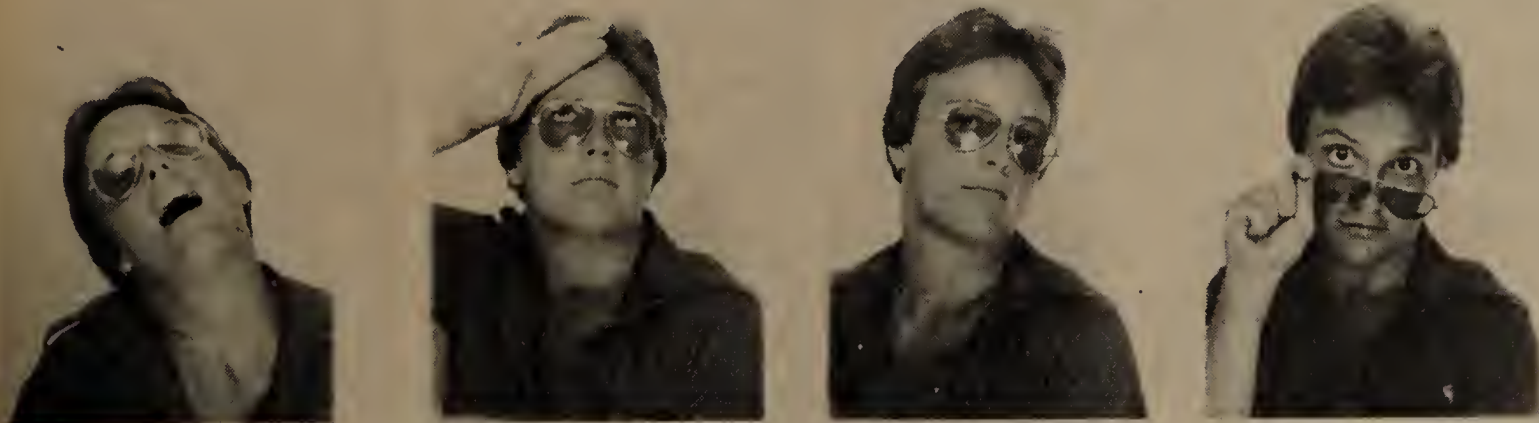
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NIGHTSPOTTING



By David Holland

Who is Wendy Hunt? One of Boston's few women d.j.'s and the only one affectionately dubbed "Disco Dyke." The new d.j. at the growing Community Club. A d.j. who stands by her professional objectives, regardless of the consequences. A d.j., a d.j., a d.j. Perhaps, but also a lot more . . . Wendy was born September 8, 1952, in Glendale, California, but significant memories of her life began after moving with her family to Marblehead, Mass. Marblehead: Where she "came-out" sleeping with her closest friend on the night of their graduation from high school. Where her mother one day told her "what she was" — a lesbian, before she'd considered the thought herself. Where she lived in the family home of her lover until asked to move out with no explanation. Her lover later married and moved to New Rochelle. Wendy entered Northeastern and from there her story became "Country Girl Comes to the City" . . . She spent her days scrubbing bed pans, changing sheets and walking patients while studying nursing at school. Nights were taken up at the popular bar 1270 implanting a musical seed that was later brought to bloom by d.j. Jimmy Stuard. Jimmy was working off picnic tables in the back-room of 1270 and already attaining a "celebrity"

status. Although she loved his music, she felt too much a fool to approach him. It was either foolheartiness or drink that finally compelled her to make a move to introduce herself. The next evening Jimmy had her behind the turntable patiently showing her everything there was to know. What ensued between the two was a friendship sparked by their mutual love of music that sustained itself until Jimmy's untimely death in the Everard Baths fire . . . She had a passion for learning, and in light of her quickly gained skills, filled in regularly during Jimmy's breaks. A new management soon put a stop to the practice. There were to be "no dykes in the booth." Later, the business at the bar waned and Wendy was offered a job in hopes she would attract a crowd that had inadvertently been lost. She fit the bill: the crowds returned, and then some . . . Through Wendy, Boston gay women now had a welcome space on a dance floor devoted, in the past, primarily to men. During her first night nervously controlling the music, she anticipated boos from the floor — they never came. Jimmy arrived three times on the back elevator, loaded with congratulations . . . In the following months Wendy became a go-between for the management and the resurgent female clientele. Women understand-

ably desired changes but, according to Wendy, the answer was always, "Not now; no money" . . . The cries were eventually heard elsewhere — Somewhere opened. Wendy lost her crowd and 1270 remained firm in their decision not to make improvements. In an attempt to regain the crowd they had lost, the 1270 threw a gala First Anniversary party in honor of Wendy. "They came back for the night," she said. "They came back to let me know their move was not because of me. But they left again, seeing that no changes had been made." Later the management said, "Look, you've lost your crowd," blind to what Wendy sees as the real reason why. She was let go a week later because of a "pressing financial situation" . . . Beforehand, Skip Rosenthal, long-time friend and manager of the Community Club, made her a standing job offer. When she lost her floor at 1270, the Community Club was not yet properly equipped. She went to Waterville

(Me.), to open a new straight disco. Regardless of who the people were, they packed the house — basically all a d.j. needs . . . When she returned to Boston she was still in search of a job. John Addison of the Rainbow Room called, hoping to gain what 1270 had lost. Wendy's version of their telephone conversation and its aftermath goes like this: John demanded she guarantee a crowd. She demanded he change the door policy. Both agreed to the conditions but on her trial night only three women were among the cheering crowds — they were fortunate to have three picture i.d.'s. After the evening she asked John how he felt the night went. His reply: "When should we raise the door cover?" "I don't care about your fucking cover," she said. "I want to know how you felt about my music." He never answered . . .

She lost the opportunity to play at Somewhere when she admitted disdain to playing "women's music." "Women's music is easy listening. It's for quiet bars or restaurants." She remained firm with her professional bias: You play disco at discotheques. . . The turntables were installed at the Community Club and Skip stood by his offer. But things aren't the same. Jimmy, the friend she called and visited regularly whenever she needed support, is gone. "People never really knew how close we were," she said. "When I got in a bind, didn't have a job, he was there at the other end of the line." The crowds aren't the same. She waits for the second floor to open at the Community Club but, until such time, remains there because of her ultimate trust in Skip. The tamborines and hoots and hollers are missing. The marvelous New York feeling just isn't there. Will she leave the music and go back to taking temperatures? She says: "I'm nowhere near the point of saying forget it all."

A Week on TV

(Continued from page 12)

He said you may or may not like the idea of homosexuality, but it is a reality, and a person's sexual preference is no one else's business. "It certainly shouldn't be the basis of discrimination in employment." A bouquet to Mr. Yanoff. 2) The lengthy Tuesday night special revealed the results of a poll of 300 people, the vast majority of whom were in favor of civil rights for homosexuals. The station said that it would be happy to send the survey results to interested parties, so you can write or call (WBZ, 1170 Soldiers Field Rd., Boston, MA 02134; 787-7000) them and request it. Percentages for

and against different questions varied, of course, but the overall picture was encouraging. (If you have any faith in polls.)

Another poll is due at the end of the series (after the paper goes to press) on Friday, July 29. That will deal with a "scientifically selected" group of 100 viewers who agreed to watch the whole week of programs and were polled on a set of questions at the beginning of the series. They will be polled again at its close. I shall let you know the results in the second episode of this two-part journalistic extravaganza. Can you hold your breath that long?

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22, 5'9", 140 lbs. Brown hair and eyes. Would write to someone in the gay community. C. Ray Castle, #056638-A-62, P.O. Box 667, Bushnell, FL 33513. (6)

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(Call 354-8807) Women.

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295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies Mon. 3PM, Sunday Brunch 3PM.

STYX
20 Blagden St. 247-3910
Disco Dancing, Men.

THE SHED
272 Huntington Ave.
Leather, Men, Sunday Brunch 4PM.

TOGETHER
110 Boylston St.
Disco Dancing, Mixed

1270
1270 Boylston St. 261-1257
Disco Dancing, Mixed (Mostly Men).

TWELVE CARVER
12 Carver St.
Men.

Quick Gay Guide

BOSTON AREA (Area Code 617)
Access (Cambridge Hotline) 661-3900
Am Tikva 262-0179
Boston Advocates for Human Rights, 73 Tremont St., rm 224, Box 2232, Boston 02107 742-4811
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-1081, 354-8807
Civil Liberties Union of Mass. 742-8020
Closet Space (WCAS 740m AM) 492-6540
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 102 Charles St., Box 172, Boston 02114 739-1091
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Fort Hill Faggots for Freedom 442-1739, 440-8551 or 427-1893
Framingham Unicorn Society, P.O. Box 163, Framingham 01701 877-8550
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay AlAnon, Greater Boston 471-6884
Gay Business Ass'n (Job Bank) 739-2200
Gay Community Chapter (Human Achievement Foundation) 277-2484
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '77, P.O. Box 8841, JFK Station, Boston 02114 742-4811
Gay Men's Center, 718 Beacon St. 247-7312
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117 287-1900 (X2396)
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Assn. 498-2111
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lesbian Liberation, c/o Women's Ctr. 354-8807

Lutherans Concerned for Gay People 536-3788
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Homophile League, rm 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
National Organization for Women 267-6160
New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108 742-2100
Outreach Foundation for crossdressers, transgenderists and gender dysthorics, 102 Charles St., Suite 433, Boston 02114 523-0368
Project Lambda 267-9150
Project Place 523-0368
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health in Cambridge 547-2302

EASTERN MASS. (Area Code 617)
Cape Cod Gays (Men), Box 301, Hyannis 02601
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6 pm)
Lesbian Support Group, Mercy Otis Warren Women's Center, 27 Winter St., Hyannis 02601 771-6739
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1570
Provincetown 24-Hour Drop-In Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)
Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 528-9433
Common Women Club, 78 Masonic St., Northampton 01060 584-4580
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
Southwest Women's Center 545-0626
Springfield Gay Alliance 732-9315
Together, Box 427, Forest Park Sta., Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)
"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520.

CT Gay Task Force, P.O. Box 514, Hartford 06101 522-5575
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945
Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
The Church of the Eternal Flame 527-2656
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268
Yalesbians, Box 2031, Yale Station, New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)
Brown University Gay Lib, 305 Faunce House, rm 510, Providence 863-3062
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., rm 306 272-8482
Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence 02912 863-2189
Integrity, Box 71, Annex Sta., Providence 02801
MCC/Providence, 134 Mathewson St. 751-6023
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 272-8482
Providence Gay Group of AA 231-5853

MAINE (Area Code 207)
CMGA, Box 2242, Augusta 04330
Confidential Drug and Alcohol Rap Group, Box 4542, Portland 04112
Gay People's Alliance, 92 Bedford St. 773-2981
University of Maine, Portland 04103 ext. 535
Growing...Sober and Gay, Box 893, Waterville 04901
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, Box 4542, Portland 04112 773-5530
Maine Lesbian Feminists, Box 125, Belfast 04915
Mainly Gay, Box 4542, Portland 04112 773-5530
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW HAMPSHIRE (Area Code 603)
MCC-Extension, 292 State St., Portsmouth 03801 382-4678
Nashua Area Gays 673-5315
NH Lambda, Box 1043, Concord 03301 228-8542

Northwood Women's Group, G. Ball, Box 273, RFD 1, Manchester 03104
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834

VERMONT (Area Code 802)
Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland, VT 05701 775-1518
Gay Student Union, Univ. of VT, Burlington 05401, M-F, 7-9 pm 656-4173
Women's Center, 182 Main St., Burlington 863-1236

NEW YORK (CITY) (Area Code 212)
Ass'n of Gay Social Workers, c/o Ron Ginsberg, 345 W. 21st St., apt. 1-A 234-8683
Church of the Beloved Disciple, 348 W. 14th St. 10014 242-6618
Gay People at Columbia, Columbia U. 10027 280-2574
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800
The Gilnes, 260 W. Broadway 925-2619
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta. 10017 758-1905
Lesbian Switchboard 741-2610
MCC/NY, 201 W. 13th St. 10011 242-1212
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta. 10017
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)
Dignity/Integrity/Rochester, 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7 pm) (716) 244-8640 or 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lesbian Resource Center 713 Monroe Ave., Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885

calendar

1 mon

Boston — Gay town meeting, 7:30pm, Arlington St. Church.

2 tue

Cambridge, MA — Daughters of Bilitis women's discussion, 7:30pm, Old Cambridge Baptist Church, 1151 Mass. Ave., refreshments.

Boston — "Gay Way" radio, WBUR, 90.9-FM, 8:30pm, hosts Ann Maguire and Steve Blevins interview member of John Birch Society.

Randolph, MA — ASMC of Boston present musical "All About Steve" at Randolph Country Club, 44 Mazzeo Drive, Rte. 139, at 8:30pm, \$2.50 donation.

3 wed

Somerville, MA — Socialist Feminist women to form ongoing course, first meeting, info call Barbara 628-5954 or Sue 623-1655.

4 thur

Boston — Older and Other Gays regular meeting at Herter Park, Waterfront, 7:30pm.

5 fri

NYC — Gay People at Columbia dance, Earl Hall Center, 117th St., East on Broadway, Columbia Univ., 9pm-2am, general admission \$2.50.

6 sat

Boston — Project Lambda Rap Session for all gay teenagers, 2pm, 70 Charles St.

7 sun

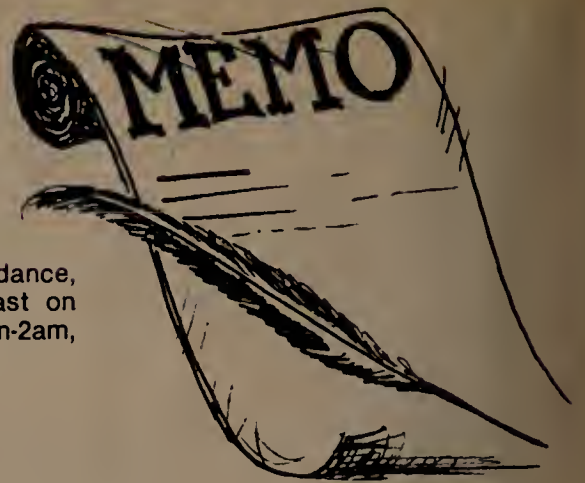
Portsmouth, NH — MCC will hold service in private home, for info call (603) 382-4678 or write: RT No. 1, Box 502-A, Plaistow, NH 03865.

8 mon

Boston — Group for gay teenagers is held at Gay Men's Center, 718 Beacon St., near Kenmore Sq., 6:30.

9 tue

Cambridge, MA — DOB women's discussion, 7:30pm, Old Cambridge Baptist Church, 1151 Mass. Ave.



11 thur

Cambridge, MA — DOB business meeting to plan flea market and social events, all women welcome, 8pm, Old Cambridge Baptist Church, 1151 Mass. Ave.

12 fri

Amherst, MA — The People's Gay Alliance of UMass/Amherst sponsors disco at Campus Center Bldg., 10th floor, 9pm-1am, \$1 donation, info call (413) 545-0154.

14 sun

Boston — DOB women's picnic and volleyball at Hatch Shell, Esplanade, 12-3pm, bring food and drink (rain date Aug. 21).

SUBSCRIBE

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City _____ State _____

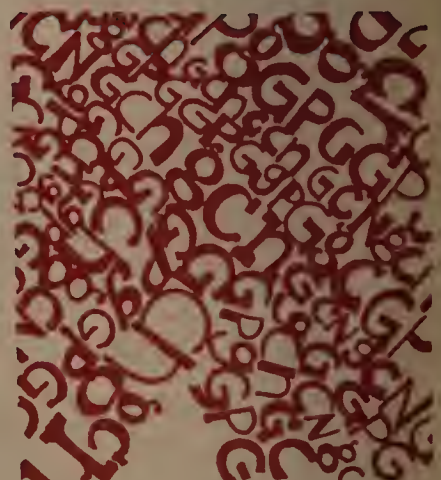
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